

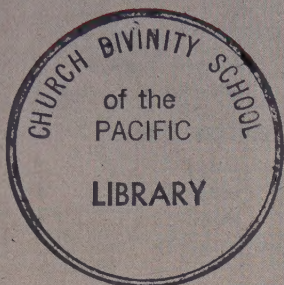
the Living CHURCH

The Church Serves
Its Youth — Pp. 4, 6

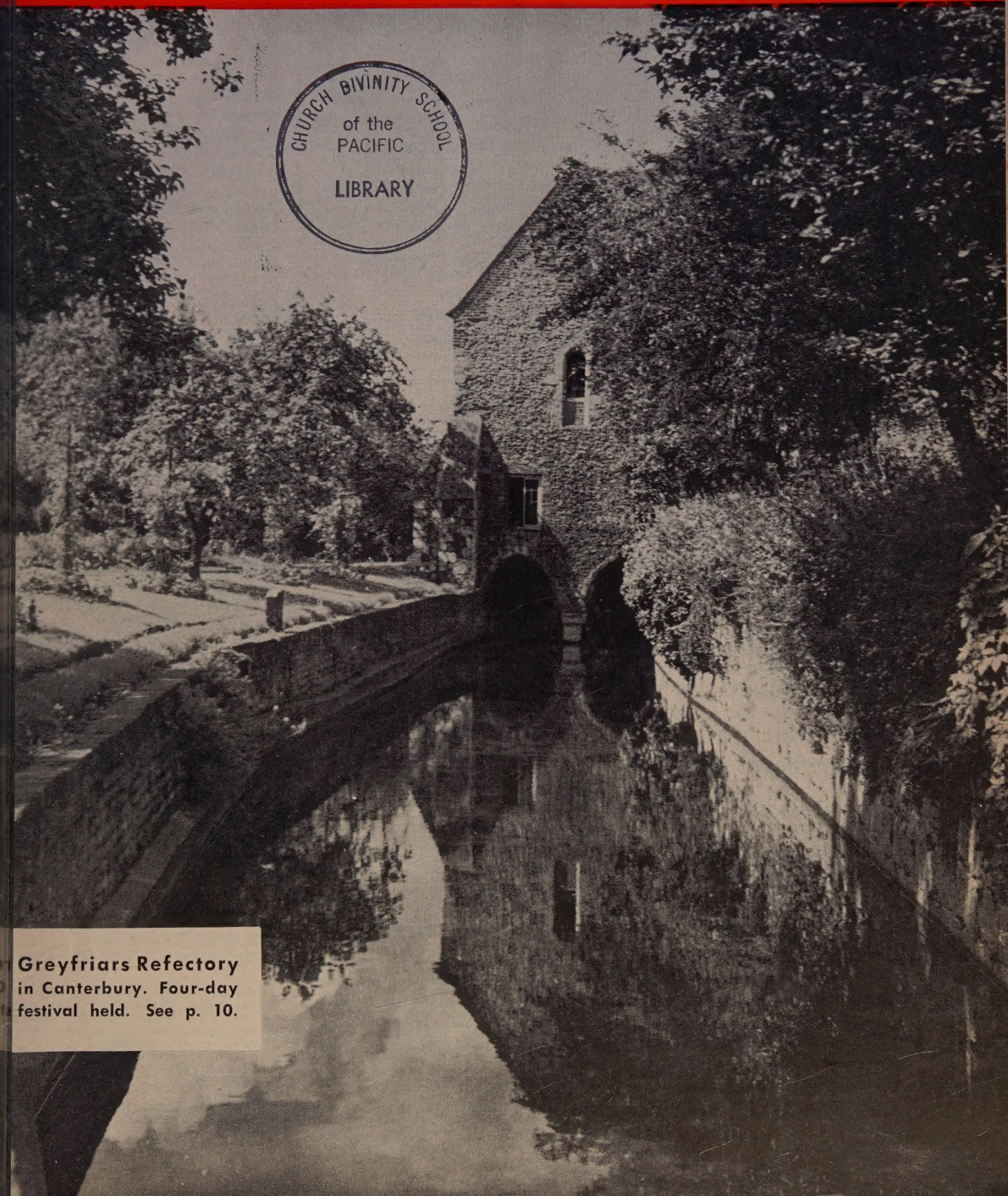
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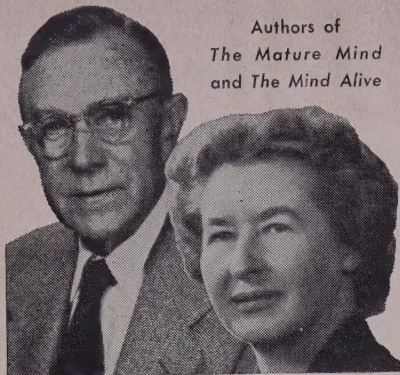
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Greyfriars Refectory
in Canterbury. Four-day
festival held. See p. 10.





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the Living CHURCH

Volume 133

Established 1878

Number 4

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

July

22. Eighth Sunday after Trinity
25. St. James
26. Executive committee meeting, World Council of Churches, Vienna, Australia, to 28th.
28. Annual meeting, central committee, World Council of Churches, Matrahaza, Hungary, to August 5th.
29. Ninth Sunday after Trinity
30. Eighth annual interdenominational institute on racial and cultural relations, NCC, Chicago, Ill., to August 3d.
- Religious radio-TV workshop, Broadcasting and Film Commission, NCC, New York city, to August 10th.

August

3. Annual missionary education conference, NCC, Asilomar, Calif., to 8th.
5. Tenth Sunday after Trinity
6. Transfiguration
12. Eleventh Sunday after Trinity
19. Twelfth Sunday after Trinity
24. St. Bartholomew

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs, must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

BOOKS

Forward Strides

For more than a year, Roman Catholic readers in the United States have been fortunate to have a paper-cover book series designed exclusively for their benefit. Until now, the non-Roman community has had no comparable series.

Living Age Books have been planned by the publisher, Meridian Books, to meet this need. The first six volumes have been published August 27th. They are: *Primitive Christianity in its Contemporary Setting*, by Rudolf Bultmann (a Living Age original, to be published for the first time in the U. S.); *The Mind of the Maker*, by Dorothy L. Sayers; *The Religious Situation*, by Paul Tillich; *Christian Mysticism*, by W. R. Inge; *The Descent of the Dove*, by Charles Williams; *An Interpretation of Christian Ethics*, by Reinhold Niebuhr.

The first six titles will all retail at a standard price of \$1.25.

Recent Forward Movement material includes *Studies in the Acts of the Apostles* (25 cents a copy), by Francis John Moore, editor of Forward Movement Publications. This follows the plan of a somewhat enlarged *Forward — Day-by-Day* with readable comments on the building of the Book of Acts, broken up into sections. It would serve admirably for daily Bible reading and meditation.

Other titles are *What Is the Bible* by S. H. Hooke, Professor Emeritus of Old Testament Studies in the University of London (25 cents); *Revelation — Meaning*, by John Heuss, rector of Trinity Church, New York (10 cents); *Do We Want Inward Power?* from his volume of sermons, *Do We Want Inward Power?*; *The Church and the Holy Eucharist*, by E. Frank Salm (10 cents); *Why Go To Church?* by Francis John Moore (10 cents); and *A Living Church for Teachers* (5 cents).

All available from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

Books Received

THE QUMRAN COMMUNITY. Its History and Scrolls. By Charles T. Fritsch. Macmillan. Pp. 147. \$3.25.

THE MEANING OF THE DEAD SEA SCROLLS. By A. Powell Davies. New American Library (A Signet Key Book). Pp. 137. Paper, 35¢ on newsstands. [Author is minister of All Unitarian Church, Washington, D. C.]

SOME CHRISTIAN WORDS. By W. R. Matthews. Macmillan. Pp. 96. \$1.75.

ISRAEL: ITS ROLE IN CIVILIZATION. By Moshe Davis. Harpers. Pp. xvii, 338. \$4.

The Living Church



MAN POWER

By L. H. Bristol, Jr.

A column
for laymen

Teatime in the Adriatic

Having been as solemn as an owl for over a year now in this column, I'd like to give you a true story in the lighter vein about a layman I know now overseas with the United States Information Service.

Not long ago, my friend had to visit an island in the Adriatic and while there paid a protocol visit on the local bishop, whom he described as "a white-bearded little man." At tea, the bishop noticed there were no napkins and went to the sideboard to get some. It was obvious from the way he was examining and rejecting napkins that he was looking for the best for his American guest. Finally, in a bottom drawer, he found what he was looking for. His island has a reputation for lacework, and so my friend was interested to see what the bishop would produce. When my friend finally saw the napkin, he nearly spilled the tea all over the table. For the "napkin" had a blue stripe across the middle, and on the blue stripe the words: "Property of Pullman Company."

He said the bishop enthusiastically, "These were given me by a very good friend of mine in America." My friend didn't say a mumbling word!

For the wallet or shaving mirror

Stitch-taped to the shaving mirror at home is a little 10-point program I worked up about five years ago for our own family use. A Roman Catholic friend saw the list, became interested, and talked me into having the 10 points printed up on a small card. Chances are, you will want to change the program here and there to fill your own needs, but it is offered here again as a kind of "jumping off point" for a program of your own. I do so, because a number of fellow-laymen have asked for copies of the list. (If you cut out the 10 points and the prayers opposite them and fold back along the middle line, you will find they will fit easily in a card case or one of those clear transparent snapshot cases.)

of Life of the Early Christians:
and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 2: 42

Prayers for the Layman:

I will pretend each day is the first of my spiritual program, because I am best at the beginning of a campaign.

I will use "flash-prayers" frequently throughout the day, because repeated "through-the-day" contact with God can multiply my effectiveness immeasurably. I will try to be honest in my prayers, because only so do they mean anything to me and, consequently, anything to God. If my mind is wandering, I'll tell God so and ask His help.

I will pray about specific problems, because such prayers will mean more to me than overly-general prayers.

I will make a regular effort to know the Bible better, trying to see the great relevance of Christ's teachings to life today.

I will try winning others to Christ, not only because it was Christ's command that I do so, but also because faith seems to grow when it is shared.

I will try to see the human equation in everything, realizing how individuals are affected by every action I make, every letter I write, and by even the most casual encounter.

I will ask myself at the end of the day, as George MacDonald suggests, if I have this day done anything because God said "Do it" or abstained from doing anything because He said "do not do it".

I will try to have a partner in my spiritual program, because "comparing notes" with someone can give a program "wings" and appreciably to both of us.

I will accept opportunities for service, as Albert Schweitzer suggests, with sober enthusiasm, remembering the many others, willing and able, who are in a position to do the same.

—Lee H. Bristol, Jr.

Prayer for Peace

O God, who only makest us to dwell in safety, open my eyes to see myself as others see me, and to see others as Thou seest them. Help me to love those I do not like and to be of good will toward those I meet daily: Only then dare I pray for the peace of the world in the name of the Prince of Peace, Jesus Christ our Saviour. Amen.

—Wilburn C. Campbell

Prayer of Self-Dedication

Take and receive, O Lord, my entire liberty, my understanding, my memory, and my entire will. All that I am, all that I have Thou hast given me, and I give them back to Thee to be disposed of according to Thy good pleasure. Give me only Thy grace and Thy love. With Thee am I rich enough, nor do I ask for aught besides. Amen.

—Ignatius Loyola

Prayer for Churchmen

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

—Book of Common Prayer

Collect for St. Andrew's Day

Almighty God, who didst give such grace unto Thy Holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; grant unto us all that we, being called by Thy Word, may forthwith give up ourselves obediently to fulfill Thy Holy Commandments; through the same Jesus Christ our Lord. Amen.

—Book of Common Prayer

Additional copies available (1 cent each)
Laymen's Movement for a Christian World,
347 Madison Avenue, New York 17, N. Y.

Billy Eagle Wing's Last Stand



Billy is one of America's forgotten children. He is a Navajo Indian, an innocent victim of neglect and denial of opportunity. As a youth of nine, he already faces problems other boys and girls do not know about. His clothes are tattered and patched — he has no warm coat, no sturdy shoes. His health is fair now, but bitter cold weather finds him vulnerable to disease.

His father, a hard-working sheep-herder, ekes out a meager living on the reservation for the family. Father and mother have high hopes for Billy's future, for a life with opportunity and usefulness. But they can do nothing for Billy to give him a chance.

This is Billy's *last stand* against the poverty and misery that surround him and darken his future. As a native American and inheritor of a glorious tradition, he deserves a chance to live and become a useful citizen.

HOW YOU CAN HELP

You can help Billy or another needy Navajo child through the Child Sponsorship Plan of SAVE THE CHILDREN FEDERATION. For just \$8 a month, \$96 a year, you will provide "your" child with funds to buy warm clothing, sturdy shoes and other needed items.

You will receive a case history, like the story of Billy Eagle Wing, and a photograph. You may correspond with "your" child, so that your generous material aid becomes part of a larger gift of understanding and friendship.

Your contribution in any amount will help.

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The Camp at Home

By Margery Romeyn

10 teen-age city girls go to summer camp for two weeks at the home of a Churchfamily of four, and a marvellous time is had by guests and hosts alike

The record player was blaring from the second floor, the house was shaking from the dancing, and I was making sandwiches for the next day's lunch. Forty-eight sandwiches, to be exact, for 10 teen-age girls. Suddenly it was quiet, save for whispers and suppressed giggles. After a period of comparative quiet, an avalanche of girls poured down the stairs and handed a note to my husband, Bud. The note was brief and very much to the point: "Dear Mr. and Mrs. Romeyn: We have been here two days. We don't want to go home in two weeks. Please, can we stay all summer?" And it was signed: Catherine, Beverley, Melvina, Nina, Lily, Mary, Dolores, Arlene, Carolyn, and Shirley.

These 10 girls, varying in age from 10 to 13, were our house guests for two weeks in July. All 10 came from Grace Church, Van Vorst, in Jersey City. Their visit came about in this way:

On Memorial Day in 1955, Dean Coburn of Trinity Cathedral, Newark, celebrated Holy Communion for those of the diocese interested in the work of prayer groups. At the breakfast that followed, Fr. Moore of Grace Church mentioned to Bud, my husband, a matter that was troubling him at the moment: 10 girls, active in their Sunday School and in their vacation Bible classes, for whom he had not been able to arrange for a summer

camp. Fr. Moore asked Bud if he knew of anyone in Montclair who might care to take one or two in their home for a short visit, as a sort of vacation from the city.

Bud told me about it when he came home, and we talked about it most of the day. We prayed about it, and we put the problem up to our prayer group, a group of about a dozen men and women who meet at St. Luke's, Montclair, on Monday nights to pray together. It seemed very late in the season to place any of the girls in homes in Montclair, since so many families would have already made their plans for the summer. We finally decided that we would take all 10 in our home for two weeks. When we made this suggestion, the other members of the prayer group came out with ideas as to how they could work with us. Betty and Edwin Bonta decided on two dinners for the entire group; Grace Williams outlined plans to take all 10 to the Bronx Zoo on one day, to Washington's Headquarters in Morristown on another, and to work with them on handicrafts on still another; Frank Gartenberg thought that he could arrange for movies at our local theaters on Friday afternoons. And so it went, with a good start toward a busy schedule.

The next Wednesday we mentioned the project at the meeting of the Trinity Cathedral prayer group, and

Dean Coburn included it in his unnecessary prayer list. Very soon we were discussing it outside of our small group, and an active and enthusiastic interest was promptly evident. Ten prospective guests were invited to a farm near West Milford for a swap, a cook-out, and hayride; to Lavallo for a day at the shore; to Lake Hopewong for two days of swimming, fishing, and boating. There were a good half-dozen invitations for supper, including one birthday party. Money was contributed to help with some of the expenses, and cases of ginger ale and cokes appeared suddenly on the back porch. It was found that the people were taking part in the activity in one way or another.

As the big day approached, we borrowed cots and bedding, moved the furniture from three bedrooms and installed the cots camp fashion with orange crates set up as individual dressers for personal belongings. A long coat rack was borrowed from one parish; this we put in the large (five-bed) room as a rack for all the clothing.

On a scorching hot Sunday afternoon in July we drove to Jersey City accompanied by a friend whose station wagon provided much-needed capacity. We collected, here and there, the 10 girls. The Camp-at-Home was on.

The next two weeks were, in a way

fic. The girls were in an ecstasy. Two daughters — Jane is 17 and Lily, 14 — had the time of their lives, and claim today that they never had such a vacation. We, and all who attended to make it possible, felt that this was the most joyous occasion we had ever experienced. The 10 girls were as good as gold and as active as puppies. They came down to breakfast scrubbed and brushed. They were incredibly noisy — in a most joyous way. They quieted down and slept when the day was over. The only change made in their program was to provide a bit of time with nothing to do.

In a positive sense, the venture was far beyond anything we could have dreamed for. In a negative sense, there were no rainy days, no fights, no embarrassments, no sicknesses. The only accident occurred when Lily fell off a step on the gravel driveway; the tremendous bandage with which an understanding intern at Mountainside Hospital adorned her scraped palm was admired by all — especially by Shirley. Perhaps the remarkable absence of illness was due in part to the bickering wholesale administration of Mother's Little Liver Pills. The total, complete, and unalloyed joy in the past two weeks can only be accounted for on the basis of the power

*Those who have served mankind
have been those who cared least
for mankind's opinion and most for
eternal approbation: 'Well done,
good and faithful servant.'*

Rev. John M. Krumm

intercessory prayer, offered by the people who supported the program with heart and soul and good works. In order to be realistic, we should perhaps tell of some of the things that went wrong — but there were none. In order to tell of the deep feelings involved, I could mention a few incidents. There was the night, for instance, that I heard a noise in one of the bathrooms, and went in to find one of the girls scrubbing the floor, purely as an act of love "so you won't have to worry about it tomorrow." There were the two 10-year-olds who were up at crack of dawn every morning to help see Jane "off" on the train for her summer job in the city. There was the gallant little one who quietly evaporated from the home-bound group at Grace Church, rather than have us learn of the desperate circumstances in which she lived.



GIRLS WHO "camped" at Romeyn home for two weeks. The author's daughter is standing on left.

There is, of course, a very insidious aspect to an experience of this kind. It just is not possible to have a young person in your home for two weeks, to share her pleasures and enthusiasms, to get to know her qualities and her aptitudes and her shortcomings, and still retain a consciousness of differences in racial or economic background. It just is not possible to listen to her hopes and problems and then at the end of the two weeks put her out of your mind. A logical outcome is that after a while you get to wondering about how Shirley is doing in school and whether Lily and Mary are going to be confirmed and whether Nina really has enough warm clothing for the winter. Then before long you find that you have made some friends and they come and visit you and you have them all out for a Christmas party and you are invited and expected to be present at their confirmation or to come and be with them in time of trouble.

The 10 girls loved all whom they met in Montclair, and all who met them took them into their hearts. This has been true to such an extent that this summer, a year later, 51 children have been placed in homes of Montclair people for vacations of two weeks during the months of July and August. The clergy of 14 other Churches in the diocese of Newark are planning to place children similarly for the summer Camp-at-Home. This is going to be a big summer, not only for the youngsters, many of whom would otherwise never know anything but city streets and overcrowded rooms, but perhaps even more for those people

into whose homes they will come.

Those of us, clergy and laymen alike, who were involved in the camp program feel that such a warm and personal experience should be extended to include as many youngsters and as many homes as possible. To this end a committee of laypeople and clergy of the diocese have been planning and working to bring girls from our urban parishes to a summer Camp-at-Home. Here is the plan:

Girls from five to thirteen years, but boys may be sent if the family concerned so requests.

No less than two children to any family.

The family may choose any two weeks in July or August that suits them.

The children will all have had a complete physical examination before leaving for camp.

One of the most important factors in the 1955 camp was the personal nature of it. This type of experience, taking place within the family structure, is one of true Christian living and, one that, for guests and hosts alike, goes far beyond a more institutional type of camp. For this reason the committee for this year's program aimed not so much to organize the Camp-at-Home on a broad basis as to make this personal and joyous experience possible to more children as individuals and to more hosts and hostesses as families.

The Full Outpouring

O LIGHT of light, O Brightness indescribable, Christ our God, the Wisdom, Power, and Glory of the Father, Who didst appear visibly to all men as the Word made flesh, and having overcome the prince of darkness, didst return to Thy throne on high; grant to us Thy suppliants, amid this dark world, the full outpouring of Thy splendor; appoint the Archangel Michael to be our defender, to guard our going out and coming in; and admit us to a place on Thy right hand, to receive the crown from Thee.*

*From the Mozarabic rite. Translation by William Bright.

ESY

and its service to youth in society at large

By Elizabeth McCracken

Associate Editor of "The Living Church"

Episcopal Service for Youth (ESY), when it was founded in 1911 by the late Rev. James O. S. Huntington, OHS, founder also of the Order of the Holy Cross, was given the name, Church Mission of Help. Its early work was the care of unmarried mothers, still an important service of the organization. However, from the beginning, Fr. Huntington insisted that the work was "not to be limited to wayward girls, but was to extend to all needing assistance." This is still the extended work of Episcopal Service for Youth. To the surprise of some persons, boys are being helped in increasing numbers. Partly for this reason, the name was changed from Church Mission of Help to Youth Consultation Service, and then to Episcopal Service for Youth, its present designation, which brings the Church back into the title.

Diocesan organizations were gradually formed, and are increasing. Many of these are members of the national organization,* now incorporated. Once a year, the national agency holds a conference of three days, at which the member agencies are represented. The subject of the 1956 conference was "Spotlight on Today's Growth." That growth has taken the form of (1) increased service, and (2) the use of new techniques. In 1955, the member societies reached over 11,000 persons. This included direct case-work service, advice and information given to clergymen, Church workers, social agencies, and others to assist them in giving more effectual help to individuals needing it. The number receiving direct and continuous serv-

ice from the workers in the societies was over 4,000.

Among the new techniques in use, one of the most important is what is known as "group therapy." This new approach means, in plain terms, that the case worker, however skillful and sympathetic, does not rely upon herself alone, but secures the help of persons trained in other fields: the clergyman, the physician, the psychologist, the psychiatrist, and others who have something to contribute to the understanding of the particular problem, and the help needed. A group is then formed of persons with the same problem, who have sufficient in common to think together, and to talk together: a group of unmarried mothers in an institution, a group of young people with a less serious problem. Always, the group is provided with a skilled leader, who encourages discussion. Problems are seen in group therapy, but treated individually, with the help of the light which group

therapy throws. The agencies over the years have been drawing in expert help. Group therapy is a development which needs expert help.

While the helping of unmarried mothers is still a great part of ESY work, a new technique is in use for reaching young girls before the problems facing them become acute. There are many more such young people—boys and girls, than formerly, because more of them lack stable, united Christian homes, with a loving family. It is important to reach them at the right time, before emotional instability or delinquency can begin. Psychiatrists and psychologists give the invaluable help. ESY does its share in reaching the young people before the problems become acute; and, through the agencies, giving individual help.

The two newest techniques in use are radio and television, and the drama. At the recent annual conference there was an interesting demonstration of radio and drama. By means of a small pocket radio, the Rev. Dan F. Kennedy, of the National Council Department of Promotion, had a "sample interview" with Miss Agnes Grabau, Executive Secretary of Youth Service† in Memphis, Tenn., serving several counties. This drew enthusiastic applause.

At another session, a play, in monologue form, *Really Mother!*, was given by the American Theatre Workshop Community Players. The problem presented was the tension between mother and her adolescent son. The long and keen discussion that followed

†"Youth Service" is the name by which the diocese of Tennessee's ESY agencies are known.



UNDERSTANDING AND LOVE is offered by experienced workers to young people seeking help.

The Living Church

*Dioceses of Albany, Chicago, Connecticut, Long Island (three offices), Louisiana, Maryland, Massachusetts, Newark, New Jersey (three offices), Tennessee (two offices), Western New York (three offices), and Vermont all have member agencies. Agencies in several other dioceses, while not members, work with the national organization.



Leon Hecht

TUAL advice is often sought by the girls.

ed the value of this technique. SY has expanded its services steadily since its beginning. The most expansion has been in three present directions: (1) adding special services or special consultants to an increasingly sensitive, skillful work service; (2) giving more consultation and referral service to the young and others, which is a process of finding the right help for the unusual problem, which may involve interviews of interviewing, consultation with other agencies, and other acts; expansion into rural and small areas, stressed by Mrs. John M. Mann† as long ago as 1925.

The expansion of ESY brings an immediate problem: the urgent need for more trained workers. This need has been felt almost from the beginning. In 1924 Fr. Huntington wrote:

Church Mission of Help, spreading widely as it is across the country . . . suggests a vision of splendid service to be not only in rescue homes but in the wide field of society at large."

Bishop Manning, active in the work from its very beginning, wrote for the Annual Report of 1935:

The Church Mission of Help owes its foundation under God, to the faith and loving vision of Fr. Huntington, and the work of the society illustrates those ideals of faith and service to which his noble life was given."

Mrs. Glenn was a distinguished social worker, many years leader of the work of the Church Mission of Help.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Church Center, Germany

Former friends of our Church work in Munich, Germany, have asked me concerning a fund to help the new chaplain-director. Would it be possible for THE LIVING CHURCH to include the "American Church Center, Munich, Germany," in your column for donations? I am sure this would be a convenience for others who would like to contribute. (See page 15.)

(Rev.) ERIC EASTMAN
Camp Drum, N. Y. Chaplain (Major)

Two-Pronged Attack

I find that my letter on the Supreme Court article of Fr. Guerry has encountered some opposition [L. C., June 3d]. The sort of haggle that this thing is degenerating into is fruitless in the extreme. One must keep the issue clear, and attribute to people only what they have clearly said. I am sorry to contradict Mr. Lea, but I never attributed supreme moral authority to the Supreme Court in my letter, or at any other time, for that matter. The article in question had a two-pronged attack: one moral, claiming that the characterization of the Court's decision as just, right, and necessary by Church authority was not binding on the consciences of southern Anglicans; and the other legal, that the Court had no right to make such a decision. I answered these both, showing, I hope, that the Church has always rejected segregation as subchristian, and that racism and segregation are strange doctrines and ought to be rejected; and secondly, I put forward the view that "Interposition" would be a waste of time because the Court which would decide its merits was in fact the Court against which it was directed.

I am very sorry this sort of open contradiction has to come up, but to dare to love someone is to dare to invest them with the capacity to hurt you; and to dare to take the capacity to hurt them. In taking the banner of Christ we fall in love with humanity for whom and through whom He suffered. Jesus bears the pain of the world, in heaven, and in His Body the Church, and in us as members. The pain of segregation, on both sides of the question, is one of the greatest which has ever attacked that broken body since the schism of the reformation rent it.

This meaning of love is not a popular one today, but I think it is the one the Gospel enjoins upon us; therefore, I must take it. I shall not mince words. Heresy is a false and injurious doctrine which is insinuated into the Body of Christ to seduce it from Him, and divide it . . . the belief that a man is of less moral worth in the eyes of God because of color, confirmation, or ancestry is heresy. Schism is an attempt to withdraw from the full Body of Christ and reject the law of love toward it. Segregation in the Church is schism, whether of colored Christians, or those who are not. If I see a heretic or schismatic I must tell him so because I love him; if I did not, I would not care.

WINTHROP ROWE
Grand Lodge, Mich.

sorts and conditions

WHAT I particularly don't like about progress is the way it doesn't get you anywhere. A few days ago, I banged my head getting into a new, roomy station wagon that had room in it for everything except people. It wasn't my own car. I'm holding off on buying an automobile until a walk-in model is produced.

NORWEGIAN settlers in western Wisconsin used to build their front doors that way, with the top three feet or so from the ground. They liked to creep into houses, just as we like to slither into cars.

THE WORD "television" only has to be mentioned to tell a complete story of human ingenuity and wizardry dribbling out into insignificance.

ONE is reminded of St. Luke's Athenians who "spent their time in nothing else, but either to tell or to hear some new thing." The real trouble with progress, I suppose, is that the demand for "some new thing" contains in itself the promise that the progress of today will be "some old thing," dusty and forgotten, tomorrow.

ONE OF the heretical hymns in the Hymnal, James Russell Lowell's "Once to every man and nation," is a hymn to progress, with stirring words and an even more stirring tune. Once the multitude make virtue of the faith they had denied, Lowell indicates, it is time to be looking for some new truth that the multitude don't yet accept. Then, when they make virtue of that one, it is time to be "upward still and onward."

UNDER THESE circumstances, "truth" seems to be like the bundle of hay in front of the donkey's nose — no farther away whether you walk, run, or stand still.

PERHAPS it is possible to share Lowell's enthusiasm for truth without being enamoured of its newness. Actually, truth cannot exist at all, and progress toward it is an illusion, unless it resides in the changeless nature and will of an Unmoved Mover, in whom there is no variability, neither shadow of turning. Unless that exists to which progress is meaningless, progress can have no meaning anywhere. The only value of things temporal is that we may make use of them in the quest for things eternal. Crawl into a 1956 car if you must, but crawl out of it to stand up in Church.

PETER DAY.

Orthodoxy in America

Little by little, the flow of the world's population has brought to the United States an ever-growing number of Christians belonging to the Eastern Orthodox communion. There are now about two million Eastern Orthodox in this country, as well as smaller contingents from other Eastern Churches and a few quasi-Orthodox bodies of small membership and doubtful status that have sprung up within the United States.

The *Yearbook of American Churches*, lumping all these bodies together, finds that there are 19 of them, with a total membership of 2,024,219. Eleven of them, comprising nearly all the membership, are listed in the *Episcopal Church Annual* as having good claim to be regarded as a genuine part of the Orthodox communion. The other ancient Churches of the East represented in this country include the Armenians, the Assyrians, and the Syrians, with a total of about 90,000 members. The other five, the "quasi" group, claim about 15,000 members altogether, although they are plentifully supplied with bishops, archbishops, and even a patriarch or two.

The nearly two million members of the Orthodox communion (in the strict sense) in this country are all technically under the jurisdiction of one or another of the 16 self-governing Orthodox Churches of Europe and the Near East. In general, they recognize each other's soundness in the Faith, validity in orders, and legitimacy in canon law. Each of the 11 American branches, however, is pretty much confined to members of its respective nationality and language group.

Orthodoxy believes in Christian unity, in a perfectly total and matter-of-fact sense that is almost beyond the imagination of most Americans accustomed to a pluralistic or denominational Christian set-up. In most Orthodox lands, the national community and the Church community are one. This patriotism to both Church and State was intensified by long Turkish and Mohammedan domination in many Orthodox lands, and frequently, as in modern Cyprus, the officials of the Church have been the natural leaders of the ethnic community when it was under a foreign government.

Hence, while there are occasional contentions between parties within the Church and even temporary schisms some of which last a long time, there can be no question in the Orthodox Churchman's mind that each schism must eventually be healed and the peace and unity of the Church restored.

Orthodoxy does not believe in proselytizing. It does

not generally send missionaries to other Christian lands, nor do Orthodox clergy and laity ordinarily attempt to win converts from American Protestantism. The fact that, in countries such as Greece, Evangelical Christians attempt to detach Orthodox believers from the national Church, seems to the Orthodox to be incredible and inexcusable ecclesiastical aggression.

Thus, American Orthodoxy has up to the present been content to minister to people of the ethnic origin of the particular Orthodox Church concerned. Certain organs of inter-Orthodox life are, however, growing up across these nationality divisions — a Sunday school movement, young people's activities, a Federation of Orthodox Greek Catholic Churches in North America. The progress of these organizations is impeded by jurisdictional problems within the several nationality groups. For example, Russian Orthodox in this country have different ideas as to what their relationship should be to the Patriarchate of Moscow in Communist Russia. Naturally enough, members of one Russian Orthodox group may have scruples about taking part in an inter-Orthodox activity with members of a competing group.

In our opinion, the time is drawing near for a reassessment of the position of the Eastern Orthodox Churches in the United States. The general structure of American life exerts a powerful and continuing influence toward the assimilation of nationality and language groups into American culture. Ties with the old country, though still strong, are becoming more sentimental than practical. Young people are less and less likely to marry within their own nationality group. Their language, their political interests, their business contacts, their friendships, are just plain American. Yet there is no one Orthodox Church of the land into which they can be assimilated.

Their religion should certainly continue to be Orthodox. In the divided state of Christendom, a vigorous Eastern Orthodox Church in this country could be one of the most important developments in the direction of the reunion of Christendom. Assimilation of the Eastern European into American society should not mean his assimilation into one of the denominations of English, German, Scandinavian, Scottish, or Italian origin; for in his liturgy, his idea of Christian unity, his loyalty to the Christian past, his profound mystical and sacramental theology, his glorious history of faithfulness under persecution, the Orthodox has spiritual treasures which must at all costs be preserved within our pluralistic Christian culture until the day when all Churches will be one.

Ultimately, the answer to the schisms arising out of Old-World political problems can only be found in a recognition by the Orthodox community in both the Old World and the New World that American Orthodoxy cannot fight out within its national boundaries the ecclesiastical battles of Russia or Romania or Serbia or Bulgaria. An autocephalous (independent) American

Continued on page 11

Shop's Day Festival Held Idaho Indian Reservation

The Rt. Rev. Frank A. Rhea, Bishop of Idaho who will retire on November 12th, ended his last official Bishop's Day reply at the Church of the Good Shepherd, Fort Hall Indian Reservation. The day, which featured worship services, a family basket picnic, and games, highlighted a productive year at the mission. Founded by Bishop Funsten in 1899, the mission maintained a boarding school for girls for 40 years. The Church recently followed the lead of the federal government and closed its school to place the students in public day schools.

Jack A. Bates took charge of the Church of the Good Shepherd on December 1, 1955, and since January 1, 1956, there have been 65 baptisms and 24 confirmations. A total of 1,200 Indians have been baptized and 405 Indians have been confirmed at the mission since it was opened. A guild for Indian women is currently being organized in order to maintain and strengthen the arts and crafts of the Blackfoot people.

Growing Pains in Florida

"Bustin' out all over" is one of the problems Florida Church members are being forced to cope with because of the state's expanding population.

Nowhere in the state is this better reflected than at Holy Trinity Church at West Palm Beach where classes are being held in the boiler room, despite the fact that the church recently erected a new education building.

Explaining why the church has just purchased additional property that includes a dwelling, Senior Warden C. W. Carroll reported to the congregation that "our growth has been so rapid that we now hold classes in the church loggia, boiler room and apartment quarters adjacent to the church."

East Carolina Establishes Minimum Salaries for Clergy

A minimum salary has been established by the department of missions of the diocese of East Carolina for all diocesan clergymen.

The minimum salary for missionary clergy who are married is \$4,200, plus rectory and pension fund premiums. The minimum salary for unmarried clergy is \$3,600, plus rectory and pension fund premiums. Bishop Wright proposed the minimum salaries in his convention address last April and the department of missions has been working since then to obtain them.

Ship for Solomon Missions Completed; Capital Punishment Studied in New Zealand

**50-foot craft launched at Sydney;
Will sail for islands in August**

By E. G. COWELL

The first of two ships, built in response to an appeal by the Ven. Archdeacon H. V. C. Reynolds, Archdeacon of the Solomons in the diocese of Melanesia, has been launched at Sydney, Australia. The 50-foot craft is scheduled to sail for the Solomons about the middle of August.

The ship, which will be used to transport cargo and staff among the many island stations in the Solomons, will be named the "Baddeley" in honor of the war-time bishop, the Rt. Rev. W. H. Baddeley, now Lord Bishop of Blackburn. On that memorable morning of late January, 1942, after being told of the imminent Japanese attack, Bishop Baddeley said, "My own mind is made up. I am staying in the Solomons" — and so remained for the duration of the war.

The architect's plans have been completed and tenders are about to be called for the second and larger ship. The proposed 87-foot vessel will be traditionally named "The Southern Cross." This will be the bishop's vessel and virtually his palace and floating administrative office.

A third vessel of 55 feet, now being built at Auckland, is a gift to the diocese by the Lepers Trust Board of New Zealand, an organization which, through constant appeals, gathers and distributes funds to organizations which work with lepers. This vessel will be completed in November and will be used in the Southern Archdeaconry in the furtherance of general leprosy and medical work. In addition to these new vessels, the smaller, once wrecked "Patteson" has now been reconstructed by the mission's own staff.

Presbyterian Churches Plan To Unite at General Assembly

The 168th General Assembly of the Presbyterian Church in the USA, meeting at Philadelphia, voted unanimously to merge with the United Presbyterian Church of North America. The plan of union must now be approved by two-thirds of the Church's 256 presbyteries.

The United Presbyterian Church of North America voted in favor of the merger plans at its General Assembly in Knoxville, Tenn., held in June. If both groups endorse the plan for merger the two Churches will unite in a combined General Assembly tentatively scheduled for May, 1958, in Pittsburgh.

The merged Church will have about 3,000,000 members, 2,700,000 former Presbyterians USA and 235,000 former United Presbyterians. It will include more than 9,000 congregations and 10,000 ministers.

**1958 General Election to undertake
Referendum concerning death penalty**

At the next General Election in New Zealand in 1958 a referendum of parliamentary voters will be undertaken on the subject of capital punishment, in order that the matter may be decided by a direct vote rather than by an act of Parliament.

In order to clarify the ideas of Church members on this subject, the Church of England Men's Society, an organization of Churchmen which is the counterpart of the Brotherhood of St. Andrew in the Church in the United States, has circulated among its many branches, a questionnaire on the abolition or retention of capital punishment. It is emphasized that the problem should be viewed specifically from a religious angle and not regarded as solely of moral or sociological significance. The questions placed before Churchmen are:

✓ Is the existence of the death penalty a deterrent to murder; and if so, to what extent and with what limitation?

✓ Does the condemnation of the murderer to death, and his subsequent execution, promote or diminish a regard for the sacredness of human life?

✓ What would be the effect of the adoption of a more humane method of execution, for example by a lethal injection, on (a) the preservation of respect for life, and (b) the deterrent effect of the sanction?

[In New Zealand, under the present law, capital punishment means death by hanging.]

✓ Do you regard life imprisonment as actually administered under our present system an effective alternative to the death penalty?

[The present system requires the lifers to be closely confined in the early period, later given some course of rehabilitation and perhaps released under conditions after perhaps 20 years.]

✓ Would you be in favor of retaining the death penalty specially for the murder of police or prison officers?

✓ How far is the Christian prevented, by the teachings of our Lord and the New Testament, from taking human life? Is it wrong for a Christian to impose or execute the death penalty for murder?

✓ Is a murderer more likely to repent of his sin and make his peace with God if he is imprisoned for the rest of his life, or if he is given but a short time to reflect on his sins and prepare for life in the world to come?

New Bishop of Conner Named

The Rev. R. C. H. G. Elliott, dean of the Cathedral of St. Anne, Belfast, was named Bishop of Connor by the diocesan synod at Belfast. He succeeds Dr. Charles King Irwin who retired in June. Dr. Elliott is known both in Ireland and abroad for his work in connection with an extension scheme for the Belfast cathedral.

[RNS]



LOUISIANA laymen, guided by Bishop Jones, have established a plan of collecting money to aid missions.

Four-Day Festival Held at Canterbury

Music service of thanksgiving is highlight of varied program

By the Rt. Rev. G. ASHTON OLDHAM

Some people regard cathedrals as interesting but effete survivals of a by-gone "age of Faith." To some they are mere museums full of antique treasures of interest chiefly to scholars or visiting tourists, while to others they are an anachronism, if not an encumbrance, to a vital and living Faith.

If all these folk and their ilk had been in Canterbury on the occasion of the central feature of the Canterbury Festival on June 30th, their ideas might have been changed. On this occasion not only the great choir but the nave as well was filled to overflowing and there was a long queue outside crowding for admission.

The service was marked by stately pomp and ceremony, which was not improvised but simply the carrying on of a familiar tradition. The music ranged from Elizabethan times to that of the present day and consisted of a fine balance of anthems, exquisitely sung by the choir, and hymns and chants for the congregation. This service was a bit unusual for Episcopalians since there was no sermon, not even notices, no human to intrude on this act of Thanksgiving. Yet nothing seemed lacking. The whole service was hearty, uplifting, and glorious from the beginning to the end.

The service was the highlight of the four-day Festival which ran from June 29th to July 2d. On Friday there was drama and poetry by Dame Sybil Thorn-dyke and Sir Lewis Casson. On Saturday the service of Thanksgiving was followed by tea on the lawn and a meeting of the Friends of Canterbury Cathedral in the Chapter House.

On Sunday night, in addition to the usual services, there was an evening of music in the nave, part orchestral and part by the cathedral choir. To get the setting

one must recall the structure. The nave is separated from the choir by a solid, very ancient screen at the top of a long flight of steps, with one small door as the opening. On this occasion it afforded a perfect dramatic setting. At the start one first heard the trebles in the distance and then saw the boys, coming through the door two by two, singing a Latin processional, a reminder of the ancient monks. After this they sang a series of carols, both ancient and modern, standing on the long flight of steps, and concluded with a Latin recessional.

On Monday morning by the invitation of the Dean, who later acted as my server at the service, I had the privilege of celebrating the Holy Communion in the Lady Chapel in the Crypt, which goes back to Saxon days and is the oldest portion of the cathedral. This seemed a fitting conclusion to a memorable, indeed unforgettable experience.

Recitals Given at Anniversary Meeting of Organists' Guild

The American Guild of Organists from Roman Catholic, Protestant, and Jewish Churches, met in New York City June 25th to 29th to celebrate its diamond anniversary. Dr. George Mead, organist and choirmaster of Trinity Church, New York, was chairman of the entertainment and hospitality committee.

During the meetings, which were attended by over 1,500 organists and choir directors, several recitals were given. The new organ in St. Thomas' Church was played for the first time at a public occasion. The organist was M. Pierre Cocher-eau, organist at Notre Dame, Paris. Recitals were also given at the Cathedral of St. John the Divine by Mrs. Charlotte Garden, professor of Sacred Music at Union Theological Seminary; and at St. Paul's Church, Flatbush, by Robert Arnold, assistant organist and choirmaster at Trinity Church, New York. Brief recitals were given at Trinity Church by Dr. Mead, Mr. Arnold, and Joseph Elliott, organist at St. Paul's Chapel of Trinity parish.

Louisiana Laymen Aid New Missions

Louisiana laymen have developed a mission plan for the continuous replenishment of funds in which every layman in the diocese becomes a "Mission Minute Man."

The plan had its beginning in 1949, shortly after the consecration of the Rt. Rev. Girault M. Jones as Bishop of Louisiana. The laymen began an active campaign aimed at encouraging new missions throughout the diocese, under the guidance of Bishop Jones. Between 1945 and 1955 a total of 24 new missions were founded, but it was discovered that these new congregations needed financial help for building sites and church buildings.

When the laymen discovered that they were having difficulty collecting large sums of money for the missions, they devised a plan for collecting \$10 from 1,000 men rather than trying to collect \$1,000 from 10 men. The plan offers an opportunity to participate in mission growth to every one of the 10,000 laymen in Louisiana and guarantees proper initial financing of at least one new mission each year in the diocese.

On March 15, 1956, Bishop Jones sent a letter to all laymen in Louisiana asking them to become Mission Minute Men. This was followed by a brochure and pledge card in which each layman was asked to pledge \$10 once each year, beginning with the current calendar year. On April 1st personal contacts were made by Keymen (Bishop's men in Louisiana) throughout the state. Each Keyman was supplied with a list containing the names and addresses of all laymen in his parish or mission.

Results of the campaign have not yet been tabulated but if 1,000 men participate in the program, \$10,000 will be realized annually, roughly what an endowment fund of \$250,000 would bring if invested at 4%.

In discussing the plan Bishop Jones said, "Our men have hit upon a wonderfully simple plan by which those who want a personal share in missionary growth may have it."

Anglicans and Methodists Discuss Closer Relations

Conversations on closer relations between the Church of England and the Methodist Church were begun in London by delegates from the two Churches. The discussions, which may extend over two or three years, were agreed to by the convocations of Canterbury and York last July, and later by the Methodist conference.

Dr. G. K. A. Bell, Bishop of Chichester, is chairman of the Church of England delegation. The Methodist group is headed by Dr. Harold Roberts, principal of Richmond College.

[RNS]

Use Votes on Reduced Airline Fares for Clergy

The House voted to let non-subsidized airlines carry clergymen at reduced fares. This action was an amendment to a Senate approved bill which authorized all airlines, whether or not they received federal subsidies, to grant reduced clergy fares on a "space available" basis.

The differing versions now go to a House-Senate conference committee.

Sen. Warren G. Magnuson (D-Wash.), sponsor of the Senate measure, said he favored the "space available" restriction to avoid objections to reduced fares on subsidized lines. This means that a clergyman would occupy space otherwise empty.

Thirteen local service airlines in the United States receive government subsidies. Rep. Oren Harris (D-Ark.), chairman of the House subcommittee on air transportation, complained during debate that the amendment will deny most benefits of the bill to clergymen serving rural parishes.

Overseas carriers, except the major North Atlantic routes to London, Paris and Rome, operate with subsidies, so that the House bill would restrict the possible benefits to foreign missionaries. However, it is uncertain whether overseas carriers would grant reduced fares even if allowed by Congress to do so.

The legislation is permissive only. Airlines would grant special clergy fares only if they wished to do so. [RNS]

People Damaged as Lightning Strikes Christ Church at Rye

Christ Church, Rye, N. Y., a parish with 11 communicants, was struck by lightning during a recent storm. The rector, the Rev. Wendell W. Phillips, described the incident, saying:

"The bolt hit the cross on the pointed top of the steeple of the church. It then went down the iron pin that held the cross. Then it started breaking stone, along the side of the steeple; ripping down, chewing away stones, and loosening that side of the steeple to such an extent that most of it will need to be rebuilt. Some stones fell through the steeple, putting the tower out of order. Stones fell on the roof, making holes, and on the flagstones of the pavement, breaking 10 of them."

What happened next was seen by several witnesses, Dr. Phillips said: "The bolt then went right down the street, the flame being visible, through an open door, into the garage. That was the last of it. Fortunately the garage was empty."

Correction

The annual convention of the diocese of Maine was held in Portland, and not in Camden, as stated in THE LIVING CHURCH of July 1st.

Dr. Van Kirk Dies

The Rev. Walter W. Van Kirk, executive director of the department of international affairs of the National Council of Churches, died July 6th at Wellesley Island, New York, where he was scheduled to deliver a sermon. Dr. Van Kirk, who lived in Mount Vernon, was 64 years old.

A minister of the Methodist Episcopal Church, Dr. Van Kirk was known to be a leading Protestant expert on international affairs for over 30 years. Last March Dr. Van Kirk was a member of the nine-man interchurch mission that toured the Soviet Union, and he was instrumental in arranging for the subsequent visit of Russian Churchmen to the United States. Dr. Van Kirk served as executive secretary of the Federal Council of Churches from 1925 until the organization united with the National Council of Churches in 1950. In 1945 he was an adviser to the United States delegation to the United Nations conference at San Francisco. He also served as a radio commentator at many religious conferences in Europe, South America, and Japan, and conducted the NBC program "Religion in the News" between 1936 and 1949. He is survived by his wife, Gladys; his mother, Mrs. Oliver Gotshall; a daughter, Mrs. David Tassel; four brothers; and three grandchildren. Dr. Van Kirk was described by John Foster Dulles, secretary of state, as "a Christian statesman of outstanding brilliance." Mr. Dulles sent a message of sympathy to Mrs. Van Kirk when he learned of her husband's death.

Anglicans Plan Doctrinal Discussions with Russians

The Most Rev. Arthur Michael Ramsey, Archbishop of York, said during his presidential address to the York diocesan conference, that the visit of a Church of England delegation to Moscow for a conference with leaders of the Russian Orthodox Church had "no political significance."

Dr. Ramsey is the leader of an eight-man delegation scheduled to arrive in Moscow July 14th and stay two weeks. An invitation for a delegation of Anglican Churchmen to attend the conference was extended by Patriarch Alexei of Moscow to the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury [L. C., April 1st].

Dr. Ramsey stated that the purpose of the trip was "to discuss the extent of doctrinal agreement between the two Churches and to set forward mutual knowledge of one another." However, he added, the decision to allow the Russian Church to resume intercourse with the Anglican Church had no doubt been a political decision of the Soviet Government.

"I have long had an interest in the Eastern Orthodox Church of which the national Church of Russia is a portion, and a belief that, in spite of recurring political difficulties, we ought to draw near to them and they to us," he said. Dr. Ramsey said he was sure that the Church in Russia contains a genuine religious life, "as there is in the Russian people a latent spirituality which the perils neither of open persecution nor of subtle patronage can crush."

[RNS]

Orthodoxy In America

Continued from page 8

Church will, in the long run, like the autocephalous Orthodox Churches of Europe, maintain the ties of communion as best it may with each other part of the Orthodox Church, rather than be a participant in its internal struggles. There are many reasons why the process of developing this American Orthodox Church must necessarily be a slow and cautious one. The very ethos of Orthodoxy requires that such a development be given the blessing and recognition of the Old-World patriarchates. We hope that this blessing will be given before American Orthodoxy begins to decline for lack of unassimilated citizens.

An American Orthodox Church would be in a position to claim, as do other American Churches, that the Faith and life it offers is offered to all Americans, of every national and religious background. While proselytizing forms no part of Orthodox folkways, the American religious pattern is to a remarkable extent a matter of shopping from Church to Church. In spite of the obvious defects of such an approach to God's gift of salvation, it has its advantages in leading the leadership of Churches to a constant evaluation of their own stewardship of divine mysteries, their own loyalty to the norms of the Bible and the early Church, their own effectiveness in declaring the will of God for these times.

If Orthodoxy is to survive in America and make its maximum contribution to the cause of Christian reunion, it, too, must enter into the pattern of Christian competition for people of any and every national origin. And in the long run this means that the perpetually new spiritual treasures of Orthodoxy must burst the old wine-skins of inherited nationality and culture.

ACU CYCLE OF PRAYER

July

22. All Saints' Church of the Valley, Opportunity, Wash.; St. John's, Monticello, N. Y.
23. St. Augustine's Chapel, Norristown, Pa.
24. St. Mark's, Oconto, Wis.
25. St. Monica's Home, Roxbury, Mass.
26. St. Ann's, Chicago.
27. Blessed Sacrament Mission, Green Bay, Wis.

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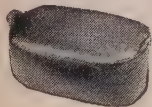
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PEOPLE and places

Appointments Accepted

The Rev. W. Francis Allison, formerly rector of St. Paul's Church, Montrose, Pa., is now executive director of Kirby Episcopal House, R.D. 1, Mountain Top, Wilkes-Barre, Pa.

Kirby Episcopal House is the new year-round conference center of the diocese of Bethlehem.

The Rev. Dr. J. Perry Austin, formerly vicar of St. Mark's Mission, Newaygo, Mich., and St. John's, Fremont, is now assistant of St. Paul's Church, Grand Rapids, Mich. Address: 717 N. Stewart, Fremont, Mich.

The Rev. Jack O. Bird, formerly rector of A. A. Saints' School, Sioux Falls, S. D., is now assistant of Christ Church, Springfield, Ohio. Address: 400 E. High St.

The Rev. Don H. Copeland, formerly rector of St. Martin's Church, Pompano, Fla., will be rector of St. Stephen's Church, Miami.

The Rev. Murray W. Dewart, formerly rector of Grace Church, Everett, Mass., is now rector of St. Paul's Church, Brookline, Mass.

At St. Paul's, he replaces the Rev. Dr. Frederick C. Lawrence, who was recently elected Suffragan of Massachusetts.

The Rev. John O. Ford, a perpetual deacon, formerly curate of St. Michael's Church, Savannah, Ga., is now serving Christ Church, Dublin, Ga.

The Rev. J. Bryan Griswold, formerly vicar of St. Matthew's Church, Mooresville, N. C., St. James', Iredell County, and St. Alban's, Davidson, is now vicar of the Church of the Holy Apostles, Savannah, Ga. Address: 6 W. Fifty-First St., Apt. 1, Savannah.

The Rev. M. Wendell Hainlin, who has been vicar of the Church of Our Saviour, Okeechobee, Fla., is now in charge of a new congregation in the western section of Miami, which is being formed under St. Philip's Church, Coral Gables, Fla. (Rev. John G. Shirley, rector). Address: 9533 S.W. Thirty-Ninth Ave., Miami.

The Rev. John Julian Hancock, formerly vicar of St. Alban's Mission, Tillamook, Ore., is now rector of the Church of the Saviour, Hanford, Calif.

The Rev. William B. Hays, retired priest of the diocese of South Florida, is now serving as vicar of St. Francis' Mission, Lake Worth, Fla.

The Rev. Field H. Hobbs, formerly curate of Calvary Church, Summit, N. J., will on September 1st become vicar of St. Mark's Church, Teaneck, N. J.

The Rev. John Gladstone Mills, formerly rector of Christ Church, Ontario, Calif., is now on the staff of St. Mary's School, Peekskill, N. Y., and may be addressed there.

The Rev. George Joel Smith, formerly vicar of the Church of Our Saviour, McNary, Ariz., is now curate of All Saints' Church, Phoenix, Ariz. Address: 8 E. Medlock Dr.

The Rev. William W. Swift, formerly rector of St. Paul's Church, Carlinville, Ill., is now rector of St. Luke's Church, Fort Madison, Iowa. Address: 607 Ave. E.

In addition to his parochial work, Fr. Swift was professor of philosophy and chaplain of Blackburn College, Carlinville.

The Rev. Dean R. Underwood, who was recently ordained deacon, is now curate of Trinity Church, 184 Castro St., Hayward, Calif.

The Rev. Dr. Arnold R. Verduin, formerly rector of St. Thomas' Church, St. Petersburg, Fla., is now vicar of St. Faith's Mission, Perrine, Fla.

The Rev. James C. Walworth, who was recently ordained deacon by Bishop Street, Suffragan of Chicago, is now curate of Christ's Church, Rye, N. Y.

The Rev. George Zabriskie, II, who was formerly on the faculty of Groton School, Groton, Mass., will in September become assistant of St. Thomas' Church, New York. Address: Dortic House, 226 E. Sixtieth St., New York 22.

Resignations

The Rev. Morton C. Stone, assistant of Christ Church, Bronxville, N. Y., has retired. Address: RFD 3, Plymouth, N. H.

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Rev. Albert O. Tritsch, of St. Luke's Church, on, N. Y., will retire on September 1st.

Rev. J. Marshall Wilson, of St. Andrew's Church, New Paltz, N. Y., will retire at the end of July. Address: 166 N. Walnut St., East Orange, N. J.

Changes of Address

Rev. Webster G. Barnett, vicar of St. Andrew's Church, 3420 Shady Oak Rd., Hopkins, N. J., is now living at 47 Tonkawood Rd., Box 100, Route 3, Hopkins.

Rev. C. Donald Beisheim, who is serving St. Luke's Church, Paterson, N. J., may be addressed at 420 Knickerbocker Ave., Paterson 2.

Rev. James L. Gill, who is serving St. Matthew's Church, Paramus, N. J., may be addressed at 96 Hickory Ave.

Rev. Charles G. Hamilton, priest of the diocese of Mississippi, should be addressed in Greenville, Miss., not in Memphis, Tenn., as was stated in a recent issue.

Rev. Frederick B. Jansen, chaplain of Wall State Prison, may be addressed at R. D. 1, diner, N. Y.

Rev. Dr. William M. Mitcham, retired priest of the diocese of Newark, formerly addressed in Orange, N. J., may now be addressed at 76 Melrose Gardens, East Orange, N. J.

Rev. John A. Richardson, Jr., retired priest of the diocese of Western New York, formerly addressed in Buffalo, may now be addressed at C. D. Willey, Thetford Center, Vt.

Missionaries

Deaconess Evelyn M. Ashcroft recently left the United States after a furlough to resume her duties at the Mission of St. Michael and All Angels, Tadian, Mountain Province, Philippines.

Rev. Gerald P. Loweth (formerly curate of St. Mark's Church, New Britain, Conn.) and Mrs. Loweth left the United States at the end of June to take up work in Honolulu. The Rev. Mr. Loweth will serve the Church of the Holy Apostles, Honolulu, Island of Hawaii, replacing the Rev. Robert McLean, who has been reassigned.

Rev. William Smythe, Mrs. Smythe, three young daughters, and an infant son left the United States at the end of June for Christ Church, Kona, Kealahou, Island of Hawaii, T. H.

Rev. Carter van Wass, who was ordained in Anchorage, Alaska, on June 29th, will be assigned to St. Peter's Church, Seward, Alaska.

Rev. William G. Weinbauer, formerly assistant of the Church of St. James the Less, Scarsdale,

N. Y., left the United States in June with his wife and two daughters. He will be on the staff of St. Andrew's Seminary, Manila, Philippines.

Ordinations

Priests

Eau Claire—By Bishop Horstlick: The Rev. Robert Bruce Leve, on June 29th, at Christ Church Cathedral, Eau Claire, Wis., where he is assistant; presenter, the Very Rev. G. E. Brant; preacher, the Rev. Leslie Lang; address: 907 Porter Ave.

Georgia—By Bishop Stuart: The Rev. William L. Worrell, on June 21st, at St. John's Church, Savannah; presenter, the Rev. Ernest Risley; preacher, the Rev. T. P. Ball; to be curate of the Church of the Good Shepherd, Augusta, Ga.; address: 2230 Walton Way.

Lexington—By Bishop Moody, on June 14th, at the Church of the Good Shepherd, Lexington, Ky. (the Rev. Clarke Bloomfield preaching): the Rev. Robert Leon Ducker, rector, Christ Church, Harlan, Ky.; the Rev. Virgil Michael Miller, rector, Church of the Advent, Cynthiana, Ky.; the Rev. William Louis Porter, assistant, Good Shepherd, Lexington; and the Rev. Arthur Douglas Willis, vicar, Grace Church, Florence, Ky.

The service, which also saw five men ordained to the diaconate, was believed to be the largest ordination service in the history of the diocese.

Ohio—By Bishop Burroughs: The Rev. Lewis P. Bohler, Jr., on June 23d, at Trinity Cathedral, Cleveland; presenter, the Rev. W. C. McCracken; preacher, the Rev. D. B. Wright; to be in charge of St. Augustine's Church, Youngstown, Ohio.

Texas—By Bishop Goddard, Suffragan: The Rev. John Augustine Desel, on June 23d, at St. Christopher's Church, Killeen; presenter, the Rev. P. W. Hirst; preacher, Chaplain G. J. Lock.

Southern Virginia—By Bishop Mason, retired Suffragan of Virginia: The Rev. Davis L. Barker, on June 24th, at Grace Church, Alexandria, where he is curate.

Virginia—By Bishop Gibson, Coadjutor: The Rev. Claud W. McCauley, on June 23d, at St. James' Church, Richmond; presenter, the Rev. Dr. C. J. Gibson; preacher, the Rev. Dr. W. R. Bowie; to be rector of the Church of Our Saviour, Sandston, Va.

By Bishop Goodwin: The Rev. Edward Morgan, III, on June 25th, at Yecomico, Hague, Va.; presenter, the Rev. S. B. Chilton; preacher, the Rev. R. C. Fell; to be rector of Cople Parish and St. Paul's, Nomini Grove, in Montross Parish, Va.

Deacons

Arizona—By Bishop Kinsolving: John Kipp Becker, on June 24th, at Trinity Cathedral, Phoenix; presenter and preacher, the Rev. A. A. Lovekin; to be in charge of the Church of Our Saviour, McNary, Ariz.

Arkansas—By Bishop Mitchell: Wade Wright Egbert, on June 29th, at St. John's Church, Fort Smith, Ark.; presenter, the Rev. C. D. Lathrop; preacher, the Bishop; to be assistant of Trinity Cathedral, Little Rock.

Fond du Lac—By Bishop Brady, Coadjutor: John David Bloomer, on May 27th, at All Saints' Church, Appleton, Wis.; presenter, the Rev. Arthur Ward; preacher, the Rev. Henry Brendemuhl.

By Bishop Brady: Arthur Paul Becker and James William Samter, on June 14th, at the Church of the Intercession, Stevens Point, Wis.; presenter, the Rev. E. C. Lewis; preacher, the Rev. Robert Sweetser.

Georgia—By Bishop Stuart: Albert Huntington Hatch, on June 17th, at the Church of the Good Shepherd, Augusta; presenter, the Rev. A. B. Clarkson; preacher, the Bishop; to be in charge of Christ Church, St. Mary's, Ga., and St. Mark's, Woodbine.

By Bishop Stuart: Walter Birt Sams, on June 19th, at St. Thomas' Church, Isle of Hope, Savannah; presenter, the Rev. G. E. Haynsworth; preacher, the Rev. T. P. Ball; to be in charge of St. Andrew's Mission, Darien, Ga., and to work with service men at Fort Stewart.

By Bishop Stuart: Benjamin Almond English, on June 20th, at Christ Church, Frederica, St. Simon's Island, Ga.; presenter, the Rev. J. J. Martin; preacher, the Rev. J. E. Bethea; to be curate of St. Thomas', Thomasville, Ga., in charge of Grace Mission, Cairo.

By Bishop Stuart: Edward Salmond Shirley, on June 24th, at St. Thomas' Church, Thomasville, Ga.; presenter, the Rev. George W. Shirley, father of the ordinand; preacher, the Rev. John G.

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Shirley, uncle of the ordinand; to be curate of St. Michael's Church, Naugatuck, Conn.

Harrisburg — By Bishop Honaman, Suffragan, acting for the Bishop of Harrisburg: **Theodore Kermit Evans**, on June 23d, at St. John's Church, York, Pa.; presenter, the Rev. D. B. Birney; preacher, the Rev. R. C. Batchelder; to be in charge of Trinity Church, Shepherdstown, W. Va., and St. Bartholomew's, Leetown.

Iowa — By Bishop Smith: **Richard Herbert Humke**, on June 21st, at St. John's Church, Dubuque; presenter, the Rev. John Flockhart; preacher, the Rev. H. F. McGee; to be curate of Trinity Cathedral, Davenport.

Kansas — By Bishop Turner, Coadjutor, on June 24th, at Grace Cathedral, Topeka: **Homer McCue**, presented by Canon E. D. Hood, to be curate of Grace Church, Cincinnati, Ohio, in charge of the Church of the Holy Spirit, Green Hills; **George Floyd**, presented by the Rev. E. O. Minturn; to be in charge of St. Andrew's, Fort Scott, Kan., where he has been layreader. Preacher at the service, the Very Rev. Dr. J. W. Day.

Lexington — By Bishop Moody, on June 14th, at the Church of the Good Shepherd, Lexington, Ky. (the Rev. Clarke Bloomfield preaching): **Samuel Elmore Blackard**, to be in charge of St. Philip's Mission, Harrodsburg, Ky.; **Henry Irwin Burton**, assistant, Christ Church, Lexington; **Charles Edward Ford**, in charge, St. Thomas, Beattyville; **Eugene Francis Lefebvre**, in charge, St. John's, Dayton, Ky. (the four were seniors in the Kentucky Seminary); and **Charles-James N. Bailey**, graduate of Harvard Divinity School, cur-

rently instructor of theology at the Kentucky Seminary.

Los Angeles — By Bishop Bloy, on June 25th, at St. Paul's Cathedral, Los Angeles (the Rev. H. B. Crosby, Jr. preaching): **Baid Broomhall Coffin**, layreader and former vestryman of St. Mary's Church, Laguna Beach, Calif., who was ordained to the perpetual diaconate. Ordained to the diaconate at the same service;

Chandler C. Jackson, II, now vicar of a new mission, St. John the Divine, Costa Mesa, Calif.; **Robert P. Andersen**, curate of his home parish, All Saints', Beverly Hills, and assistant chaplain of the Hospital of the Good Samaritan, Los Angeles; **Edward D. Eagle**, also curate of his home parish, All Saints', Beverly Hills; **Jack Leonard Cowan**, who will serve as curate of his home parish, St. Augustine's-by-the-Sea, Santa Monica.

Richard Guy Belliss, curate, St. Cross, Hermosa Beach; **Edward Powell Allen**, curate, St. Luke's, Long Beach; **Richard Henry Duval**, curate, St. Mark's, Altadena; **James G. Leovy, Jr.**, vicar, St. Matthew's, Baldwin Park; **Robert O. Gardiner**, a former layreader, now vicar of a new mission, St. Joseph's, Buena Park.

Robert Lee Cornelison, curate, St. James', South Pasadena; **Samuel Leslie Hall**, curate, St. Edmund's, San Marino; **Richard E. Pistole**, curate, All Saints', Santa Barbara; and **Harlan I. Weitzel**, curate, St. Michael's, Anaheim.

Louisiana — By Bishop Noland, Suffragan: **James Franklin Adams**, on June 30th, at Grace Church, Waterproof; presenter, the Rev. J. N. Cathcart; preacher, the Rev. R. E. Ratelle; to be in charge of St. Philip's Mission, Boyce, and

St. John's, Oakdale, and to serve as institutional chaplain for the central Louisiana area.

By Bishop Jones: **Bernard James Hellmann**, July 1st, at the Church of the Annunciation, New Orleans; presenter, the Rev. W. C. Acosta; to be in charge of St. Philip's Mission, Aurora Garden, New Orleans.

Massachusetts — By Bishop Nash, on June 2d, at St. Paul's Cathedral, Boston:

Philip Warren Blake, Jr., presented by the Rev. J. S. Moses; to be curate of St. Anne's Church, Lowell, Mass.

Robert John Carlson, presented by the Rev. H. I. Andrews; to serve in the diocese of Massachusetts.

William James Malcolm Carruthers, presented by the Rev. R. W. Woodroffe, Jr.; to be assistant of the Church of the Good Shepherd, Reading, Mass.

Richard Stockton Crowell, presented by the Rev. H. A. Jerauld; to be curate of St. Mark's Church, New Canaan, Conn.

Warren Herbert Deane, presented by the Rev. Dr. T. P. Ferris; to be curate of Christ Church, Waltham, Mass.

Richard Bremer Faxon, presented by Dr. Ferris; to be assistant of Trinity Church, Washington.

David Marston Flanders, presented by the Rev. S. S. Johnston; to be curate of Grace Church, Medford, Mass.

Darwin Earl Gardner, presented by the Rev. G. M. Day; to be assistant to the chaplain of the Bishop Rhinelander Foundation, as of September 1st. The foundation sponsors ministry to students at Harvard University and Radcliffe College.

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Robert Danielson Keith, presented by Dr. Ferris; to be assistant of St. Paul's Church, Richmond.

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Jeremy Harrison Knowles, presented by the Rev. M. Grindy; to be assistant of St. Gabriel's Church and teacher at Woodhull School, Hollis, N.Y., as of September 10th.

Ruth Benjamin Noyes, presented by the Rev. Jerry Mattocks; to be in charge of St. James' Church, South Groveland, Mass.

Charles Addison Shields, Jr., presented by the Rev. W. H. Deacon; to be in charge of St. John's Mission, Holbrook, Mass.

William Dudley Underhill, presented by the Rev. R. Dunbar; to be curate of Trinity Church, Rose, Mass.

Ohio — By Bishop Burroughs, on June 23d, at City Cathedral, Cleveland (the Rev. D. B. Light preaching):

Robert J. Elliott, presented by the Rev. D. M. Root; to be in charge of Grace Church, Galion, O.

W. Murray Goodwin, presented by the Rev. C. McCracken; to do graduate work.

Richard L. Hicks, presented by the Rev. J. C. Wis; to be assistant of St. Andrew's Church, Cleveland.

Lawrence H. Larson, presented by the Rev. J. Baiz; to be assistant of St. Paul's Church, Cleveland Heights.

James William Seibel, presented by the Rev. J. A. Peterson; to pursue graduate studies Yale.

Ronald Alan Smith, presented by the Rev. D. B. Light; to be assistant of St. Paul's Church, Norwalk, Conn.

Theodore G. S. Whitney, presented by the Rev. L. M. Brereton; to be assistant of the Church of the Ascension, Lakewood, Ohio.

Rochester — By Bishop Stark, on June 21st, at Peter's Memorial Church, Geneva, N. Y. (the Rev. C. D. Scott preaching):

Geoffrey Lloyd Brice, presented by the Rev. L. Cadigan; to be curate of Trinity Memorial Church, Binghamton, N. Y.

Everett Henry Greene, presented by the Rev. L. Cadigan; to be in charge of Trinity Church, Oakland, Mass.

Bruce Ernest Hansen, presented by the Rev. L. Cadigan; to be curate of the Church of St. Mark and St. John, Rochester, N. Y.

Roderick Sartwell Ward, presented by the Rev. A. Rammel; to be in charge of the Church of the Redeemer, Addison, N. Y.

San Joaquin — By Bishop Walters, on June 16th,

at St. James' Church, Sonora, Calif. (the Rev. Dr. F. A. Schilling preaching):

Stanley R. Sinclair, who will be curate of St. John's Church, Stockton, Calif., and Luther Williams, vicar, St. Luke's, East Bakersfield. Presenter of both candidates, the Rev. L. D. Dixon.

By Bishop Walters: Connor Lynn, on June 17th, at St. Paul's Church, Visalia, Calif.; presenter, the Rev. V. M. Rivera; to be a missionary in Liberia.

South Florida — By Bishop Louttit, on June 29th, at the Cathedral Church of St. Luke, Orlando (the Rev. W. F. Moses, Suffragan Bishop-Elect of South Florida, preaching):

James Madison Gilmore, Jr., presented by the Rev. A. B. Dimmick; to be vicar of St. John's Church, Brooksville, Fla., and St. Margaret's, Inverness.

William Frederick Herlong, presented by the Rev. K. A. Larsen; to be vicar of Emmanuel Church, Orlando, Fla.

Walter Gable Martin, presented by the Very Rev. O. R. Littleford; to be vicar of the Church of Our Saviour, Okeechobee, Fla., and the Church of the Holy Nativity, Pahokee.

Donald Benton Rock, presented by the Rev. James Stirling; to be curate of the Church of the Holy Comforter, Miami.

Robert Gould Sharp, presented by Dean Littleford; to be curate of St. Mary's Church, Tampa, Fla.

Texas — By Bishop Goddard, Suffragan: Nelson Charles Longnecker, on June 25th, at Christ Church Cathedral, Houston; presenter, the Rev. P. W. Henckell; preacher, the Rev. H. J. Beadle, Jr.; to be in charge of St. Luke's Church, El Campo, Tex.

Diocesan Positions

The Rev. Arthur M. Gard, rector of St. Paul's Church, Warsaw, Ill., has been appointed by Bishop Essex of Quincy as editor of *Light*, the diocesan magazine.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Elden B. Mowers, vicar of the Church of the Redeemer, Detroit, Mich., died at his home, June 20th at the age of 50.

Mr. Mowers was ordained to the diaconate in 1935 and to the priesthood in 1936. From 1936

to 1945 he served churches in Huntington and Welsh, W. Va., and Philadelphia and Zion, Pa. He became dean of Holy Trinity Cathedral, Havana, Cuba, in 1945 and remained there until 1949. After becoming rector of Grace Church in 1949, Mr. Mowers was instrumental in starting the mission known as Grace Church chapel. He worked with Bishop Emrich to establish in his own parish the first bi-racial congregation in Detroit. In 1954 the chapel became an organized mission, changing its name to the Church of the Redeemer, with Mr. Mowers as vicar. The evening before Mr. Mowers' death, action had been taken at a parish meeting to seek parish status and to build a rectory on the property, both projects for which Mr. Mowers had been working. He is survived by his wife, Rae; and three children, Ruth, David, and Robert.

The Rev. Richard C. Smardon, deacon-in-charge of All Saints' Church, Annapolis Junction, Md., died May 7th.

Mr. Smardon was ordained deacon on January 15, 1955. Funeral services were held at All Saints' Church, Baltimore, Md., by Bishop Powell of Maryland and Bishop Doll, Suffragan of Maryland.

The Rev. Alexander C. Zabriskie, 58, former dean of Virginia Theological Seminary, died June 24th at his home at Alexandria. At the time of his death he was professor of Church history at the seminary.

Except for the year of his diaconate at St. John's Church, New York City, his entire ministry was spent at Virginia Theological Seminary. He was a leader in the ecumenical movement. He was the author of "Arthur Selden Lloyd: Pastor and Missionary Statesman" and "Charles Henry Brent: Crusader for Christian Unity." He edited and contributed to *Anglican Evangelicalism*. Survivors include his wife, Mary Tyler Zabriskie; three sons, the Rev. George Zabriskie II, the Rev. Philip Tyler Zabriskie, and the Rev. Alexander C. Zabriskie, Jr., and one daughter, Mary.

THE LIVING CHURCH RELIEF FUND

American Church Center, Munich

Mrs. D. W. F., Dallas	\$25.00
G. B., San Francisco	5.00
R. F., Channelville, Tex.	5.00
A. M., Sheboygan, Wis.	5.00
	\$40.00



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

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EPISCOPAL CHURCH
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EVERYWHERE
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LOS ANGELES, CALIF. (Cont'd.)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL Nob Hill
Sun HC 8, 12:15; MP 11 (1S HC), Cho Ev 4; Daily
HC 8 (Wed & HD 10:30, Thurs 7), MP 9, EP 5:30

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat
7:45

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LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Continued from page 15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 10:30; Tues through Sat 8

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,
Sat C 5-6, EP 6

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10. July and August MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

The Living Church

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Canon James Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays



NEW YORK, N. Y. (Cont'd)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 11
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth Street
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 1
HC Wed 7, Fri 7:30 & HD

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th S
Sun HC 9, 11, EP 5:30; Mon, Wed, Fri 7; Tues
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 11
Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays
(ex Mon) 7, 7:15, 5; Wed 9